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PACIFIC SCHOOL
OF RELIGION

New Zealand Friends

C. Doris White

Toronto Assembly

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ON DEFENDING FREEDOM
O THOU ETERNAL!

EDITORIALS

FRIENDS IN NEW ZEALAND

The 44th General Meeting of the Society of Friends in New Zealand was held at Friends' School, Wanganui, in conjunction with a Summer School, commencing upon December 29 and extending to January 7, 1952.

There were over one hundred Friends present and the family character of the gathering was in itself unique. The situation of Friends' School is ideal, built as it is, three miles from the city, on high ground, with uninterrupted views of river, sea and mountain.

The Summer School was opened by a brief outline of the scope and purpose of the World Committee. The theme of the studies was "The Vocation of Friends in the Modern World"; the book of references was the Second Study Booklet. The purpose of the School was to pool our common experience for mutual help, understanding and encouragement and, in particular, to provide an opportunity for Friends to prepare themselves in heart and mind for a realization of those objectives which will be the deep concern of the Oxford Conference.

The salient features of the School's program were six daily study groups, three addresses on "Ourselves and the Bible," three lectures on "Redeeming Society" (which will be published), a symposium on "Peace in Action," and three evening talks and discussions on "Friends Groups in the Pacific and Their Problems."

The lectures and addresses harmonized well with the Theme of Redeeming Love and Reconciliation, and, as the study and discussion progressed, there developed a clear, logical sequence of idea, coupled with a deepening unity of thought and an experience of fellowship which no words can express. The outstanding feature of the School was the searching nature of the discussions and the turning, again and again, to fundamental principles. Arising from a discussion at the concluding sessions, a Committee was appointed to consider our relationship with the Maori people.

C. Doris White

THIS WE BELIEVE

For the Christian, there is never a choice between two evils, for there is a "Way of God for every occasion." Where love and other principles conflict, love must be followed.

All our testimonies are still valid in principle, though they may need restating in modern terms.

We tend to imitate Christ's actions instead of trying to *be* like Him. We should look to Christ as a light, rather than as an example to be copied.

Free fellowship in worship is not only the source of inspiration and power for our service, but is itself the chief activity of the Christian life. It is the strength of the Society of Friends.

We should be more concerned about personal relationships than about blue-prints of a new social order.

We have, in our discussions, looked for a message, but we ourselves are the message.

Conclusions of Friends at
New Zealand General Meeting

We reject all kinds of totalitarianism. We reject the absolute identification of capitalism, socialism, or any economic and political system with the will of God. Judgments about the political economy must be made as response to the dynamic activity of God in concrete, specific situations, and as an effort to integrate and coordinate these responses into some over-all policies. We reject the irresponsible exploitation of anti-communism to undercut freedom through intimidation. We confess with shame that we as a nation, though blessed with extraordinary power and wealth, have frequently been confused and have often failed men of good will who have looked to us for leadership.

From the Christian Action Group

A STATEMENT ON ACADEMIC FREEDOM

The following statement on academic freedom was prepared and approved by the American Friends Service Committee at its annual meeting in Philadelphia on January 11, 1952.

The American Friends Service Committee is concerned at the present trend in the United States toward restricting the independence of individual thought, judgment, and speech. We speak from the three hundred year Quaker testimony against the curtailment of individual freedom as well as from our efforts to reduce international tensions and to aid young people to play a constructive part in that work.

It is our belief that God speaks to and may speak through every individual, and therefore each person has the obligation to follow the dictates of his conscience, which may lead him to express dissent, and to take responsibility for constructive action.

Each citizen should be encouraged to enrich society with his insights. Recently many Americans, their fears heightened by possible Soviet aggression, seem to have lost their faith in that individual freedom of conscience and expression which sustains a free society. There have been many demands for conformity, reflected in academic circles by demands that teachers sign non-disloyalty oaths, that dissenting speakers be denied platforms, that critical books be banned. These seem to us to be evidence of a spiritual "failure of nerve."

We call upon Americans to reaffirm their faith in the integrity of the individual. We believe it basically important for all people to support educational efforts which respect the right of the teacher to seek and teach the truth as he finds it, and of the student to study differing views in arriving at his own judgments. The society toward which we work thrives on creative diversity and withers on coerced conformity.

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PACIFIC SCHOOL OF RELIGION

Editorials . . .

Britain's Solemn Hour

NO other personality on earth commands so much genuine interest of people the world around as does the ruler of Great Britain. In America the newspapers, radio, television, newsreels and other media give much space to the death of King George VI and the elevation to the throne of Princess Elizabeth. America mourns with Britain in the death of her King, whose quiet dignity commended him to us. We will rejoice in the accession of Queen Elizabeth II. Members of the royal family when they have visited here have generally been well received and appreciated by Americans. The new Queen has moved with simple grace among us and America has come to love her for her own sake while paying her the respect which her position suggests.

Now is not the moment to examine objectively the place of royalty in our modern world, but it can be said that here in a *person* is the symbol of a nation—a symbol that no flag, no document and certainly no elected official can equal in the minds of the British people. It is the symbol, *in a personality,* of the continuing traditions and aspirations of a people—like a kind of reality that is not touched by the vicissitudes of politics, economics and the other changes through which the nation passes.

It does not mean the acceptance of the idea of royalty for an American to say, "Long live the Queen."

On Defending Freedom

WILL freedom be sold out in the name of its defense?" Such is the arresting title of an article in an American journal. Under this title the article deplores the purported move to throw the weight of government back of unionism in defense industries. Of course this question can cut both directions, wielded either by labor, with its weight and power of numbers, or by industry with its power of dollars and its more subtle methods.

This question can also be applied to almost every avenue of our present day life. It is one which needs to be blazoned on our contemporary sky. What does it mean in terms of peacetime conscription, in the investigations of charges and counter-charges of disloyalty, in taxation for "defense" which paves the way for an economic collapse and the tightening of central controls?

If we lose the amount of freedom we now enjoy, it will not be done by consciously chosing slavery instead, but by supporting something which is called "the defense of freedom." Freedom can be defended, though its defense is often morally mixed. The opportunity for its defense does not always come to us in pure form.

With whatever decisions we are faced, with whatever opportunities we are offered, a few test questions should pilot our thinking, and this is a good one —will freedom be sold out in the name of its defense?

Korean War Moves to San Francisco!

WHATEVER war we may have abroad, today or at any time, there is another one—a kind of "civil war" going on inside America. The lines of battle in the latter are not drawn between two major blocks of the population, nor are they geographic. On one sector the conflict is racial, on another economic, on yet another it is religious in nature. These sectors, at certain points, merge into a mixed "front." Essentially they are *one* battle line running through every community in America.

In this civil conflict we are nullifying the purposes which we declare to be back of our war abroad. Here, right here in America, is where we have to find our chief enemy and conquer him.

If indeed there are possible gains to be achieved in winning the current war in Korea, these gains, yea even the possibility of winning, is being nullified day after day by our losses on the "front" inside America. Recently, by a vote of 174 to 28 the residents of a south San Francisco community in effect sent a "red battalion" into the field against the forces of democracy, by excluding Sing Sheng and his wife from living in a caucasian neighborhood, thereby adding one more barrier to peace with Asia. That is not the only community where it happens. It occurs in another form in my community, and *yours.* We can eventually recoup a loss in Korea, but to lose through a "civil war" in America is fatal.

At the present time we are creating our own defeat—a possible defeat that will be more clearly recognized in the years ahead when it may be too late. The democracy that will make us secure is the kind which asks for a price—a price that we must pay in more than dollars, and in other than armies. We will pay that price or else eventually pay with our present measure of freedom.

Finding Our Focus

RECENTLY we were gently reminded by a correspondent that this journal, and indeed the Five Years Meeting, may unconsciously become so involved and concerned with a World Conference of Friends, a Tercentenary of the Society of Friends, a Golden Anniversary of the Five Years Meeting and similar occasions that we lose sight of the local Meetings and the Friends who compose them. That is sound advice and true insight.

In the work of promotion and information by the Five Years Meeting, we try continually to remind ourselves that it is the local Meeting first of all with which we should be concerned. The Yearly Meetings and the Five Years Meeting have two functions: to aid the local Meetings in every possible way — by literature, by visitation, by the exchange of information on what each is doing, by the finding, training and aiding of our ministry, by better methods and literature for Christian education, and by many other

ways. The other function of the larger body is to offer to members and to the local Meeting a way of rendering service at home and abroad, by helping individual Friends and Meetings to know and feel that they are stronger for being in the larger fellowship of Friends and in the Christian Church; that they are thereby having an influence and making an impact on national and world problems which they could not make separately.

The central fact still remains that whatever spiritual roots we have, they are in the hearts of Friends, one by one, and in their fellowship together in the local Meeting. There, in the Meeting, is where our religious faith and life come alive and take on meaning and consequence. There is where fellowship does its creative work. Any organization of the Church which becomes so top heavy or self-promoting that it forgets its base in the local Meeting will soon weaken in its foundations or topple of its own weight.

The *dual* responsibility of the larger organization must be remembered and fostered—the channels of united service *to* the local Meetings, and *from* them to the world. Like the girdling of a tree, stopping either of them cuts the cycle of life and health. Each current of life depends upon the other.

O Thou Eternal!

THE mind of man reviews the ebb and flow of history, the birth and death of Kings, the coming and passing of generations of people, the evolutions and revolutions of political systems and, in this review, senses perennial change. He may be tempted to agree with Heraclitus of old that "there is nothing permanent except change."

No sane mind can stop with that conclusion and remain sane. The spirit of man searches for foundations, for the changeless—and finds it! Heraclitus was wrong. There is much that cannot change unless our very existence dissolves into nothingness. The time will never come, faith asserts, when men can build on falsehood rather than on truth, when fear can replace confidence, or hatreds love. There will be no men on earth, no sons of God, if that should occur.

In the hour of meditation, when one's reflections run deep, when prayer unstops the springs of the soul, the deep native spirit of this earth-born, heaven-sent man, here in the midst of change, answers with confidence, "O Thou Eternal!" Then he rises from prayer to release into life the spirit of the Eternal, the hem of whose garment he has touched.

E. T. E.

New Political Techniques

An Application of Christ's Way

By Wilma Frances Lux

ALTHOUGH Christ was trying to overcome man's fear of death and what followed when He said, "Let not your heart be troubled; neither let it be afraid . . . ," He could have used the admonition at many other times in efforts to help his people cope with personal and national crises. Certainly if He were among us today, He would find ample opportunity so to persuade us. In fact, it is from the Voice Within that this reminder comes.

Christ's *life* should provide us who would attempt to walk in his steps with an additional goad to action. He did not become lost to posterity by resigning himself to the overwhelming difficulties facing his people, ruled by Rome and torn apart by internal differences and almost universal loss of confidence in the promises of God. After those mysterious years of preparation—preparation obviously so wonderful that any mother, teacher, psychologist, social worker, and youth group leader should long to know the details about it—Jesus emerged as a man of action. But His activity was not that of an organizer, agitator, propagandist, politician, administrator, dictator, or military leader; nor did He assume the mantle of the professional man—priest, scribe, financier, lawyer, or physician. He merely gave His people the one thing they needed and so sorely lacked—Love.

Wilma Frances Lux, a member of 57th Street Meeting in Chicago, now lives and works in La Crosse, Wisconsin. A "research-minded social scientist," she has had practical experience in the field of political activity through a trip to Washington to visit Senators and Representatives last Spring, and as a witness against so-called "anti-subversive" bills before the Illinois legislature. This article, written several months ago, voices concrete thoughts on a subject many Friends have found themselves more and more interested in — the application of the Christian way to the political and social world. In view of the ever-increasing number of Friends who have gone to Washington to visit Congressmen, to testify or to attend a seminar, we think this article may strike a responsive chord in many readers.

This love manifested itself in complete acceptance of each individual as He was, coupled with the vision of what each could be. This love showed itself in compassion which resulted in healing. The love was demonstrated in service which culminated in sacrifice. And the words that came from the heart of Jesus as he thus lived his love of his fellows are pleadings to be understood and loved in turn, and are not the commands of a remote figure of authority. Since He had retained that unity with His Creator which most of us lose and so few of us regain, Christ's quiet pleadings to be admitted into the hearts of His fellows were indeed the pleadings of His God for entrance, a Voice that still seeks admittance to our consciousness.

Christ's Way Today

Since the Spirit of Jesus is still available to us, it should be rather simple to follow His way today. Yet how hard we find it! It is especially hard for us to make our political lives consistent with our professed religious principles. Yet modern Friends realize that God's voice must be heard in the caucus and committee rooms, around conference tables, and in legislative halls and that He must be heard by all who will listen before decisions are made and votes are cast. His Presence must be felt in the court and hearing rooms throughout the nation, wherever the life and in-

tegrity of any human being is being subjected to the so-very-imperfect judgment of other human beings.

However, the day-to-day give-and-take of political affairs, with their succession of compromises, strikes most people as immoral, evil. To them, no person dare compromise who is convinced that God has revealed clearly which course of action is right. It is difficult for them to possess that love for their opponents, insight into their attitudes and tolerance for their behavior which Jesus had. Still, they are reassured by the lives of Christ and his most successful followers that only those who acquire these depths to their love of their fellow men can effectively bring nearer to realization the government of God on earth.

To go without an imposing array of credentials from Congressman to Congressman to ask them to search their hearts before they vote to increase the grip of the military philosophy on the people of the United States and before they decide to deny further economic assistance to the underprivileged inhabitants of our world takes the kind of strength which only God can give—if the message conveys the humility and compassion which made Jesus' teachings so penetrating, his replies to those hostile to him so sound.

Dangerous Respectability!

But it takes even more moral strength for Friends to increase their political effectiveness in the face of present-day panic, frustration, and defeatism. This is especially so since Quakers may be tempted to be over-protective of the mantle of respectability which has been bestowed upon them. That mantle may prove as dangerous to the Society as the magic cloak with which the Devil so efficiently transformed, transported, and protected Faust in his search for happiness.

Like the Quakers from whose heritage we benefit, we must risk our respectability in order to strengthen our professed principles by deeds. We must convince our neighbors that it is morally wrong to destroy God-given vegetable, mineral, and human resources in order to attempt to preserve any man-made economic and political system. We Quakers must not wait, however, for exhortation, or even our present limited services to mankind, to bring about this conviction—for that can never be. We must risk our reputations and our financial resources.

Possible Projects

(1) Establish, staff, operate, and maintain sufficient schools for Southern colored children in order that Congressman Dawson and other Negro leaders can no longer say that universal military training is desirable on the ground that it will force the Southern states to educate their colored boys sufficiently to qualify for conscription.

(2) Set up an international, not-for-profit corporation, with ten-dollar, non-interest-bearing shares saleable to anybody concerned with the task of improving the economic lot of the world's underprivileged peoples. No shareholder would be allowed more than one vote, inasmuch as the purpose of the corporation would be to provide a non-political mechanism for making funds available—free from the stigma of charity and from restrictions on the trade practices and political beliefs of the nations happening to contain large numbers of people in need of assistance.

(3) In their respective communities, wherever there is need, assist with the purchase of vacant sites and the financing of housing to be built thereon, in order to provide decent homes for minority peoples now being discriminated against.

(4) Expand Friends' appeals to their fellow-citizens to include appeals to their hearts as well as to their heads. Most Quaker "propaganda" is so intellectual that it fails to touch many people. Inasmuch as Friends claim to be motivated by the Inner Light, that part of God's love within, they ought to find that appealing directly to the inner core in other men is the most rewarding.

(5) Establish a roster of Quaker scientists, doctors, welfare workers, engineers of all kinds, teachers, financial experts, linguists, architects, authorities in law, psychologists, and anthropologists who stand ready to staff whatever undertakings at home and abroad Friends see fit to launch as demonstrations of love through service to mankind. It is conceivable that administrators of existing Friends secondary schools and colleges could work out a comprehensive educational program which would provide better religious-oriented training for young Friends and others attracted to the Quaker way of life. Perhaps scholarships to the sincere and gifted should be increased in number and amount.

These are but a few of the projects which Friends might undertake in order to counteract the militaristic attempts to "solve" the world's problems. If the Christian concept of loving through giving is not to be perverted by various power groups struggling with each other without regard for God and His children, Friends and friends-of-Friends must give themselves to the Master through service and sacrifice to a much greater extent than ever before.

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AS WE APPROACH EASTER

By Murray C. Johnson
Minister, Marion Friends Meeting, Indiana

Lent and Easter are near at hand. For many generations we Friends have paid little attention to special days and seasons. Because of our long standing conviction that the inner spirit is more important than the outer form we have consistently held any breaking of bread to be a sacrament, any washing of water to be a baptism, and we have felt no one day should be considered more holy and sacred than another. However during recent years many individual Friends and many Friends Meetings have found the Easter season increasingly precious and in its observance they have experienced unimagined gladness and joy.

To many of us, as individuals, Lent has become a time when with unusual vividness we have been able, in spirit, to undergo with Christ the experiences of his earthly ministry. We have tasted the sharpness of his Wilderness testing, we have felt his iron-like determination when he finally set his face steadfastly to go to Jerusalem and the waiting Cross. Our hearts have ached with his in the loneliness of the Garden, and our spirits, too, have drooped under the tension of the Trials. Our footsteps have echoed his as he trod the long, last mile to Calvary, and our ears have rung with the blows of the hammer that drove the nails into his quivering flesh. We felt the paralyzing grief and despair that settled like a blight on the disciples when they thought their Lord was forever dead, and we have also responded to the unbelievably glorious message of the stone that was rolled away and of the tomb that was made empty. Life can never be quite the same to the person who follows this line of Lenten meditation, and certainly the Risen Lord will be more real and meaningful than ever before.

Those Friends Meetings that participate whole heartedly in the Easter observance are also helped. This is the logical harvest time of the whole church calendar year, when returns are received for work done months before. It is a period for special services, special instruction, special interest and attendance, special outreach and special ingathering. In what better way can any Meeting observe Palm Sunday than by publicly welcoming into its fellowship those new members who have just completed their special preparation and training? Moreover, it is a time when Friends Meetings have the privilege of cooperating with other churches. Holy Week noon-day meetings, Good Friday services, Easter Pageants and Easter

(Continued on page 74)

WHAT PEOPLE WANT FROM THE MINISTER TODAY

North Carolina Short Course

What people want from the minister today is a sense of the reality of God, guidance for daily living that enables them to meet actual problems, and direction in the creation of a better world. When the minister can be specific in these matters, he is meeting the needs of the people, according to C. W. Phillips of Women's College in Greensboro, North Carolina, who gave the opening address for the Annual Pastor's Short Course of North Carolina Yearly Meeting, held at Guilford College, February 4-8.

Thirty-five ministers and other Christian workers shared in the inspiration of the Short Course, guided by the general theme, "Ministering to a Growing Meeting." The Short Course served as another approach to the Advance emphasis on evangelism and outreach. The principal leaders were Norval E. Webb, Clerk of the Five Years Meeting and pastor of First Friends Meeting in Richmond, Indiana, and Bishop Howard E. Rondthaler of the Moravian Church, from Winston-Salem, North Carolina.

Bishop Rondthaler thrilled the group with his Bible lectures. Declaring that "it is the preacher's job to discover the way of religion in life," Norval Webb spoke on understanding the secular mind, which the church must meet if more people are to be reached. People must be convinced that "The only worthwhileness of man is when the hand of God is upon him." Speaking later of the need for a positive view of human nature and its possibilities, he stated that, "Human nature is undoubtedly the most plastic part of the living world. Human nature *being what it is* can be changed."

Yearly Meeting ministers used in the program included Seth B. Hinshaw, O. Herschel Folger, Clyde A. Milner, Isaac Harris, Cecil E. Haworth, Millard H. Jones, Orval Dillon, Clifton Pearson, Victor Murchison, Virgil Pike, Edmund Bloom, Norman Carter, Dallas Rush and Charles F. Thomas. Floyd Moore of the Guilford College faculty led recreation. Calvin Gregory, Herschel Hill, Howard Yates and Carl Darnell, all from Friends Meetings in Tennessee, were present through the Short Course.

No set of conclusions or a summary statement was made. Had there been, it would have pointed out that the minister of a growing Meeting must never get away from the needs of people.

Christianity cannot take the place of thinking, but it must be founded on it.

Albert Schweitzer

NORTH CAROLINA MINISTERS' SHORT COURSE

Front row, left to right: Bascom Rollins, Homer Barker, Mrs. Edmund Bloom, Edmund Bloom. Second row: Clifton Pearson, Cecil Haworth, Virgil Pike, John Trivette, Bertha White. Third row: Ruth Day (hidden behind Clifton Pearson), Ethel Payne, Inez Newlin, Elbert Newlin, Isaac Harris, Norval Webb. Fourth row: Ruth Fields, York Teague, Norman Carter, Calvin Gregory, Howard Yates, Carl Darnell. Back row: Orval Dillon, Billy Britt, Charles Thomas, Robert Miller, Millard Jones, and Robert Crow. Herschel Hill, Hiram Hilty and Howard B. Yow, photographer, were present, but are not in this picture.

FELLOWSHIP COUNCIL AND FRIENDS WORLD COMMITTEE, AMERICAN SECTION

Members of the Friends Fellowship Council and the American Section of the Friends World Committee for Consultation were guests of the Florida Avenue Friends in Washington, D. C., on January 25, 26. The outstanding opportunity of the sessions was the privilege of listening to Horace Alexander regarding the problems of India, and to Lucy Burtt, recently returned from Yenching University in Peking, on the problems of China.

Lucy Burtt spoke to an audience of approximately 140 persons, telling something of her twenty-three years in China and of her observations regarding the new regime. She spoke on behalf of the Chinese Christians and said that essentially they are maintaining their Christian witness as participants in the great Christian revolution in the midst of the political revolution. Lucy Burtt asked us to understand and to find ways of sharing in the suffering of the peoples of the world, wherever they may be, with love and equality instead of an attitude of unconscious superiority.

Alexander C. Purdy began the meeting on Saturday morning by reading a message of love and greeting from Elise Thomsen of Denmark on behalf of the European Section.

One of the chief discussions centered around the possible merging of the Council and the American Section of the World Committee. Both groups are endeavoring to foster the growth of Quakerism. They are supported by much the same group of people, and since 1937 they have shared office space and staff. It was pointed out that the Council has certain executive functions while the World Committee is consultative. Despite this fact, many Friends feel that a merger would represent a worthwhile simplification that would help to reduce machinery and allow more time for creative work. The idea was approved in principle, and after it has been talked over for another year, the subject will again be introduced at the joint annual session in January, 1953.

At a luncheon meeting for Oxford delegates and their wives and husbands, Blanche W. Shaffer spoke of the relative smallness of the continental Yearly Meetings and yet of their desire to be equal participants in the spiritual work of the Society. Horace Alexander also spoke, opening to us in a lucid manner some of the economic, social and spiritual problems of India and of the ways in which Friends are endeavoring to help. Subjects introduced at the afternoon session included the future of the Friends World Committee for Consultation and Carl Heath's concern for an International Quaker Commission.

THE ALAMITOS STORY

This story of Friends' activity in Alamitos, California, is a condensed version of an article by T. Eugene Coffin which appeared in The California Friend. *Friends in many parts of the country are building new Meetinghouses and Christian Education buildings, but perhaps no building has been erected with more wide-spread volunteer labor and contributed materials than this one, begun with a single dollar.*

In the early part of 1945, before the second world war had come to a close, Sgt. Lloyd Jones of Alamitos, California, thought of his home and his church. He felt a resurgence of the appreciation which lies deep in the heart of every young man for those things in life which contribute to peace rather than war, and decided that if his home church was going to rise to the challenge of the post-war world, she should start building. He tucked a dollar bill into an envelope, with a letter to the church requesting that the dollar be used to start a building fund.

That dollar was multiplied a few hundred times by others who caught the same vision, with the result that a small Sunday School building was added and $5000 accumulated for a "Chapel" fund. The growth in population in Alamitos from 1945 to 1950 was such that the new building and every other facility was taxed to capacity. In 1950, members and friends of Alamitos Friends Church with Lloyd Jones and his committee launched a building-finance campaign to provide additional Sunday School facilities, using the slogan "As God hath Willed, Our Church Shall Build." The "Chapel" fund was released to apply on the Educational Unit, with the provision that it be replaced and an auditorium built when possible.

Members of the Meeting with building skills labored, with hosts of volunteers, on the new building, completing it in time for dedication in November, 1951, just a year after the foundation forms were set. Every organization in the church added materially to the financing and construction of the new building. Alamitos Friends dedicated the new building that came out of their own resources and hard work "to God and the community of Alamitos School district for the developing of Christian citizenship to meet the challenge of the ever-changing years." T. Eugene Coffin is pastor of the Meeting.

QUAKER BUILDING AND BUILDERS—IX

By Eleanor W. Taber

Philadelphia Yearly Meeting (Arch Street)

Philadelphia Yearly Meeting, Arch Street, Independent, has 5,261 members, an increase of about 700 in twenty-five years. According to Charles W. Palmer, the Yearly Meeting has two new Meetinghouses of its own, and has shared with Philadelphia, Race Street, in building three others. One of these three, State College, belongs to three Yearly Meetings—the two Philadelphia Yearly Meetings, and Baltimore, General Conference. Westtown Friends Meetinghouse, designed by Walter Price, was opened in 1929 and became the prototype of several other Meetinghouses, among them Montclair, New Jersey, and Florida Avenue in Washington, D. C. Of course, this was a new Meetinghouse for an old and well-established Meeting closely connected with Westtown School.

Atlantic City Meetinghouse is also a new edifice for an old, established Meeting. By 1870 several Friends had located in Atlantic City, New Jersey, and were holding Meetings in private homes. For two successive years these Friends petitioned Haddonfield Quarterly Meeting to authorize the building of a Meetinghouse. And for two years the reply came, "Way does not open." Then John M. Whitall is reported to have said, "We will open the way." They raised the money, bought the land and put up a substantial frame building. Under the unusual circumstances, the ownership of the property was vested in a self-perpetuating trust, entirely independent of any Meeting. This situation still continues, although upon request of the trustees, Haddonfield and Salem Quarterly Meeting now appoints a committee to visit the Meeting regularly. Thus it has come about that the Meeting is now recognized as belonging to the whole Society of Friends, without regard to "branches" or remoteness of membership. Very often all varieties of Friends are united here in worship. In 1927 a new fireproof Meetinghouse and school building were erected in a colonial style of architecture.

WORLD DAY OF PRAYER

With the theme, "Christ Our Hope," the 65th World Day of Prayer will be observed on February 29 in more than 18,000 communities in the United States and in 104 other countries around the world. Sponsor for the World Day of Prayer in the United States is the General Department of United Church Women. Voluntary offerings of American services, which totaled nearly $300,000 last year, are distributed through the Divisions of Home and Foreign Missions of the National Council. Gifts for home missions are used to support aid to agricultural migrants, sharecroppers and Indians. World Day of Prayer offerings also help support eight interdenominational Christian colleges in the Orient; help finance 21 Christian magazines for women and children in 25 countries; and aid 30,000 foreign students at colleges and universities in this country.

POETRY CONTRIBUTOR

Isabelle Cox, 1532 Tippecanoe, San Bernadino, California.

BEFORE THE WORD

This have I come to know: that man may be
An erring cell and doomed to atrophy;
That infinite worlds shall rise to fruitfulness
And others end in utter barrenness;
That life and soil and sun are there to start,
But what the future grows is in the heart
Before the word is spoken in the void,
True of both galaxy and anthropoid.

Immutable, the universal law
Can find no sequel in the tooth and claw
That man devises. No mere vested writ
Can stay or alter one command of it.

Isabelle Cox

BEHOLD THE STARS

For one who dares the vacuum
Of unknowing what was known,
How sightless is the ego
When first it stands alone.

But darkness opens windows
To finer points of light
That slowly form an image
Not seen before the night.

Too late to look ashoulder
At hills where idols dwell
Whose sun is now your shadow;
Behold the stars from the well!

Isabelle Cox

The Sunday School Lesson

Prepared by Russell E. Rees

For March 23—An Open Heart and Home

Acts 16:6-40

Empires have been won or lost on the turn of trivial events. One man's strength or weakness has often determined the direction of history for centuries. Can you imagine what the differences might have been if Paul had been able to follow his first impulses in regard to his missionary objective? He expected to cross Galatia, skirt the edge of Asia, turn northeast into Bythnia, and from there perhaps continue eastward. What did he mean when he said the spirit suffered him not to go that way? In what way did the voice of opposition come, bidding him turn westward instead and enter Europe?

At least we can be very grateful that Providence intervened and Paul went west. Europe was not evangelized by one man, of course, but one can almost say that the religious history of Europe was determined one day when a man changed his course by ninety degrees. By this change did Paul meet Luke? And Lydia? And did the small Christian centers, from which was to flow the zeal and courage of Christianity for several hundred years arise?

Lydia was probably not one of the great saints of the early church. Her story does not impress us as being one of these great turning events of history. It does however give us just a little hint of what must have happened many times in the early church. A woman of considerable ability, and some financial means, who was already a sincere seeker after God, came under the ministry of Paul and was converted to his interpretation of Christ, and immediately turned what she had into the channels of loving service. This is not a spectacular story. It could be repeated many times in the history of the church. But it is important nevertheless, for it shows Christianity working at the grass roots. The success of Christianity, as Paul was to discover, is not to be measured by the number of profound addresses given on Mars Hill. The real question is, does it have a word of life for people who are in the dying business, who keep house for their families, who live the humdrum lives of ordinary people?

In Friends history, the convincement of Margaret Fell is similar to the conversion of Lydia. Margaret Fell was not a great preacher or publisher of truth. But no one can possibly doubt her contribution to the building up of the Society of Friends. To many early Friends ministers she said, "Come into my house and abide there." Swarthmoor Hall became a haven for the harassed. Many ministers found there a place to "lay me down and bleed a while," before going on to other vigorous labors.

When Paul was liberated from prison he turned to the home of Lydia. How many other Christian leaders were helped on their way by Lydia we do not know. What we do know is that all through the centuries of the life of the church there have been different kinds of ministries performed. The prophet and the preacher get lots of credit for the public work they do. But the people, like Lydia, who keep quiet homes, welcome strangers, comfort the bruised, and support the wider ministry are equally important to the total life of the church.

Questions:

1. Do you know other Christians who remind you of Lydia? Is her kind of service appreciated in our Meetings? Is it encouraged?

2. Does your Meeting over-emphasize the work of "public Friends" and fail to appreciate the quiet work of others?

For March 30—How Luke Served his Lord

Luke 1:1-4; Acts 1:1-2, 16:6-10, 27:27, 28:1-10; Col. 4:14; II Tim. 4:11

The two books, Luke and Acts, are attributed to the same author, and together represent one important block of material in the New Testament. Without Acts, we would be left almost completely without evidence of how the early church came into being. Without the Gospel of Luke, we would have missed some of the most important parables and teachings of Jesus, such as the Good Samaritan and the Prodigal Son. Luke has a distinct style. He was especially interested in Jesus' ministry to the underprivileged, and took pains to indicate the inclusion by Jesus of persons outside the Jewish community.

Luke is commonly supposed to have been a Greek Freedman, one educated as a physician perhaps by his former master. He was living in one of the cities of Asia Minor probably, and came into contact with Paul on one of his visits there. In the book of Acts, the author suddenly changes from the first person singular to the first person plural in chapter 16, verse 10. Does this mean that it was at the time of Paul's decision to go to Europe instead of toward the east that Luke joined the party? Some have even suggested that the voice calling Paul to Macedonia may have been the voice of Luke.

It seems likely that Luke continued to be a traveling companion of Paul's much of the rest of Paul's active life. And yet it is a strange thing that Luke is less influenced by Paul's thinking than is Mark. This has led to the supposition that Luke may have been living in either Antioch or Ephesus where he had heard other teachers expound the Christian Gospel. His sources used in the Gospel and Acts show at least that he was an independent scholar, who did not rely upon the information and point of view expressed by Paul, whom he must have greatly admired since he traveled with him so many years.

It would be very hard to put any kind of estimate upon the value of Luke's work. Some of the stories in his Gospel have inspired great music, some have inspired great painting, and certainly some of his parables have inspired great preaching. Personally I almost always check what is said in the other Gospels with what is said in Luke. He often represents a slightly different point of view, and his point of view is usually not quite as Hebraic as Matthew, not quite as mystical as John, and written with a little more discernment than Mark. We would be immeasurably poorer if some accident had caused the Gospel of Luke to be lost.

If you want a profitable experience, take the Luke-Acts material and read it through in one or two evenings. Let the impression of Luke work in your mind, try to see, first the picture of Jesus which he gives, and second the rise of the Christian church which he records. The most consistent story from the early days of Jesus to the establishment of the church, the development of the main elements of belief, the growth of Christian leaders, and the impact of the Gospel upon the world, is given in the Lukan material. He was one of the first Christian laymen who gave to the church his great talents and abilities. Many have written more fully upon matters of Christian concern, but one doubts if in all Christian history anyone has made a more profound contribution to the world's understanding of Jesus and his dynamic message for the ages.

Questions:

1. After reading the Gospel of Luke, what is the main impression you have of the life of Christ?

2. Try to put down four main values which the book of Acts has for the church today.

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

THE TORONTO ASSEMBLY

The Toronto Assembly, January 3-6, brought together the most widely representative inter-church group in the field of foreign missions that will meet in North America this year. Over 75 mission boards and agencies of more than 38 U. S. and Canadian denominations were represented. Close to 400 delegates attended.

The annual report submitted by the Division gave dramatic testimony that the foreign missionary enterprise, despite apparent setbacks in China, is in excellent shape and stands as one of North America's most potent forces in advancing international relations.

For one thing, the report showed that the number of foreign missionaries from Canada and the U. S. going abroad in the five post-war years has reached 935 annually, more than double pre-war years. In the five years before the war, the average was 389.

Combined, the churches now have more than 15,000 missionaries abroad, and are contributing more than $40,000,000 a year to sustain a world-wide program of Christian witness and service.

These figures are encouraging enough, but above and beyond statistics, by far the most hopeful sign for the future was the part played by younger missionaries. Five of the keynote speakers were missionaries 36 years old or younger, all of whom plan to return to the mission fields.

Three are Ph.D.s and all are graduates of leading theological seminaries. They have a five-year average of overseas experience. They typify the new kind of missionary who is well equipped to deal with a fast-changing world unknown to previous generations of missionaries.

For the Assembly's keynote address on its central theme: "Every Nation Under God," Tracey K. Jones, conference secretary for the Student Volunteer Movement, was selected. He made his main appeal to the churches for positive action on the race issue, claiming that it was not only a central factor in East-West relations, but the supreme opportunity for the Church to demonstrate that "we are one."

Communism vs. Christianity

The relation of the missions enterprise to the spread of communism abroad was mentioned by many speakers. One of the encouraging features of the Assembly was a report on concrete steps being taken to prepare missionaries to deal with communism on a firm and realistic basis. Charles Forman, who taught for five years in a theological seminary in India, told about the organization of a "Study Fellowship on Communism" for missionaries in New York. Studies of Marx and Lenin, with special emphasis on the conflict between Christianity and the atheism of communist doctrines were combined with an outline of ways in which the Church might offer a Christian philosophy of life and program of action to counteract communist propaganda. Charles Forman believes the modern missionary should use "the cell technique" to combat Marxist communism in various countries. Communism, he said, has demonstrated that society has become "individualistic" and that many persons are searching for identification with a "fellowship group." He suggested that Christian "cell groups" might provide the same answer, without negating the individual.

Catholicism vs. Protestantism

The world-wide tensions, despite the growth of interfaith cooperation, were apparent at the Assembly as Howard Schomer, a Sheldon Fellow in Europe, reported on the status of Protestantism in Spain, and resolutions were adopted on the Vatican issue and religious freedom in Colombia.

Howard Schomer emphasized that Spain today presents "a very special moral problem" because it is the only country where Christians "are persecuted in the name of the faith of their own Master. As long as the policies of the Spanish government and the Roman Catholic Church in Spain remain what the record shows them to be, Spain will continue to be a very special moral problem for Christians in other lands. No amount of confession that every land presents anguishing moral problems will lessen the peculiarity of the Spanish problem. It is the only country in Europe where the Roman Catholic Church still governs as a medieval absolutism."

The Assembly expressed strong opposition to the appointment of an American Ambassador to the Vatican. The National Council's General Board took similar action at a special session called October 31. The Assembly's action, however, pointed up the "adverse effect" such a move would have in mission lands, especially in Latin America. It would further tend, the resolution said, to destroy the idea of Latin Americans that the U.S. is the champion of the tradition "of treating all religions alike, and of giving preferential status to no church."

Another resolution, introduced by W. Stanley Rycroft, chairman of the Division's Committee on Cooperation in Latin America, asked the U.S. Department of State to take "vigorous action" to halt a wave of attacks on Protestant missionaries and church property in Colombia, a Latin American country. The resolution contended that over the past two years Colombians had carried on a series of attacks on Protestant buildings, congregations and pastors. The latest incident, the resolution related, occurred in Bogota, December 22 and 23 when "a mob led by a Roman Catholic priest" wrecked a newly constructed Baptist church while it was being dedicated. A committee of three was authorized to make the presentation to the U.S. Department of State.

Technical Assistance

Another question: what relation should mission work have to government-sponsored programs of technical assistance? was answered by Walter W. Van Kirk, executive director of the National Council's Department of International Justice and Goodwill.

He took the position that missions in promoting technical assistance work should regard it "as a labor of love untarnished by government."

His main objection to government grants for missions work, such as schools, hospitals, and training centers, was that it not only constituted a breach of the Church-State separation principle, but offered a "luscious tidbit of gossip" for the communists.

When missions accept government subsidies, he said, they play into the hands of communists who present the Church as acting as an "ecclesiastical front" for western imperialism.

At the same time, he urged the Church to give every possible support to programs of technical assistance, not only on the legislative level, but in the field as well. He urged the church to watch the diversion of technical assistance from "humanitarian aid" to "military tactics and cold war strategy."

His final appeal was for missions to "reshape" their strategy in accordance with the social and economic requirements of the new era "upon which the masses of Asia and Africa have embarked." The strategy of the past has been geared, he said, to urban centers and institutions, but now demands an orientation to life in villages where the majority of people live.

Critical World Areas

Alford Carleton, president of Aleppo College, Syria, who flew to Canada es-

pecially for the Assembly, declared the plight of Arab refugees grows worse each year, because neither the Arab states nor Israel would "pick up the check" for their resettlement and rehabilitation. Claiming that the refugees place the primary blame for their plight on the United States and Great Britain, he said that, irrespective of the correctness of this view, "it is easy enough to find cause for it." He observed also that the "Palestine problem" is far from solved, despite reports to the contrary.

Fred F. Goodsell and Sue Weddell, co-executive secretaries of the Division, said at a press conference that despite the expulsion of missionaries from China, the Church there was carrying on in a constructive fashion. Chinese Christian leaders are now distinctly on their own. It is their responsibility to interpret the Christian Gospel as they think best. They will not fail.

Margaret Billingsley, who had just returned from a trip to Korea as a representative of the board of foreign missions of The Methodist Church, told the Assembly that morale in that country was high despite the widespread suffering.

"I left for Korea," she said, "depressed at the thought of so much suffering in a country I love—and I came back cheered because of the spirit of the people. It reminds me in some ways of "singing in the rain" the way the people are coping with the situation. And actually they are singing — you find choirs and choristers wherever you go—they love music and I think they find singing a morale builder."

Japan, said Alfred Stone, United Church of Canada missionary in Japan for 20 years, given another ten years of world peace, may be so well indoctrinated in the Christian and democratic way that complete removal of Allied controls would not precipitate any great wave of reaction. He said a 25-year plan being undertaken by Protestants in Japan aimed at the establishment of 1,000 rural parish churches.

AS WE APPROACH EASTER

(Continued from page 69)

Sunrise services bring together in a united effort all churches of the community. In this way denominations come to understand, respect and even love one another as becometh the children of God, and surely as they would not without this participation in community religious concerns.

Therefore, as we approach this 1952 Easter, may we seek the strengthening of our own devotional lives, and, by our prayers and loyal support, may we seek the strengthening of our Friends Meetings. Let's give God a chance this Easter.

To Bigotry—No Sanction

MY VOWS—II

By William W. Clark

God helping me when I fail, I pledge . . . to bigotry, no sanction! I do not know what the dictionary definition of bigotry may be. I am not going to look it up, because I want to define the meaning which I am giving the term in this context. In the initial statement of my vows, in the first article of this series, I modified the word by the phrase "religious pride" and "intolerance of opinion." Perhaps this might be described as the certainty that one's own convictions, both in form and in spirit, are the right ones which everybody must learn to adopt to be in accord with Truth.

I can give no sanction to this, because it is the final and most subtle expression of the sin of pride. Indeed, I hope I can show how it is inevitable evidence that an individual is egocentric. Ironically enough, I must keep my own argument in mind to apply it to myself in regard to the way I state the argument! I may even be too sure about my conviction that people never should be too sure of themselves!

Our Understanding Partial

I should like to point to two facts of human experience which show how natural it is for us to assume a bigoted attitude and yet how necessary it is for us to overcome it. The first fact is the fact of finitude. I am a creature, not the creator. I am a relative and finite human being. This means that my experience is limited—I cannot go through all phases of all life. My understanding of truth is necessarily partial. I do not have God's mind, I only have my own. The old Sanskrit story of the blind men who were aware of the elephant each according to his own sensations, either as a tree, or as a house, or as a leaf, or as a rope, is a telling analogy to make the point we all must realize. No one of us can know and feel all. Each of us sees in some degree a separate facet of truth, so no one viewpoint can be absolute and required for all.

But we all have a tendency to absolutize our individual perspectives. I have yet to meet the man who is free from the tendency to want all others to admit that, in some area, his insight is the one which they should hold. This tendency is a direct expression of sin, egotism, self-centeredness. At least from my perspective, it looks as though the way each of us wants his own opinions to prevail is evidence that he is interested in them first because they are his and only second because he thinks they show an avenue to truth. He has expanded his personality to include the point of view which he has seen, the party or opinion which he has adopted, and in pushing this party or opinion or point of view he is really pushing self.

Our Egos Expanded

One is rarely inclined to be frank about this proclivity of human nature. We prefer to rig all kinds of defenses to rationalize it and give it standing. We point to some authoritarian standard (which fits in well with our own point of view!) and say that this is not our own subjective opinion but an objective, revealed, authoritarian standard. It is the constitution of the nation, or the Bible, or the church (meaning the pronouncements of the hierarchy), or the creed. Here is idolatry in its most subtle form, where the idol looks very good, appears to have all the earmarks of a righteous cause, but proves on examination to be a noble disguise for self-projection.

See what happens when someone attacks *my* cause, *my* creed, *my* bible, *my* constitution, etc. I remember well how, when I was a student abroad, if America was criticized with sweeping generalities I would rise to her emotional and fervent defense, counter-attacking with equally prejudiced comments on the country represented by the original critic. Or let me take another example. Are you a Mason? If I were to set down on paper what I think of secret lodges you would immediately be on the defensive and would return the attack, or want to. Why? And why did I react as I did in Europe? It wouldn't matter what the criticism was, however justified, my emotional reaction would have arisen within me just the same, as would yours. I think the reason is that I would feel that *I* was under attack and you would feel that *you* were under attack. Our expanded personalities were criticized, and ego does not like that. I wonder what proportion of the world's conflicts result from just this matter of self-identification with one's cause or conviction or party or nation or class or point of view?

I am a human being, relative and finite. I have insights into truth, as does every other finite human being. What a richness of fellowship we can have and how helpful we can be to one another if we place our insights at the disposal of each other; but how bitterly we can fight if we try to absolutize these relative understandings of ours. Finiteness and sin, these are two facts of life which it seems to me we need to be aware of constantly in order that we may give no sanction to bigotry, particularly in ourselves.

A man's intellect is judged by his ability to disagree without being disagreeable.

Friendly Life — Far and Near

A poem entitled "Eighteen," by Charles Mackintosh, appears in the February 13 issue of *The Christian Century*. It is dedicated to Robert Michener, a young Quaker now serving time in the Federal Penitentiary at Springfield, Missouri, for his second refusal as a conscientious objector to register for the draft.

* * * *

California Yearly Meeting has an annual budget of $60,000 for its missionary enterprises in Central America and Alaska, thus making a total of $90,000 for Home and Mission fields. This policy of matching every two dollars invested in its missionary program with one dollar for extending the home base would appear to have considerable merit.

* * * *

A heavy concentration of three Friends appeared on the program of the North Carolina Council of Churches' annual meeting in Greensboro, North Carolina, during January: Robert Frazier as mayor of the city, Herschel Folger as President of the Greensboro Ministerial Association, and Clyde A. Milner as retiring President of the Council.

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Sheldon G. Jackson, President of Friends Bible College, Haviland, Kansas, was the guest speaker for the Religious Emphasis Week held at William Penn College recently. Sheldon Jackson has served as President of Haviland Bible College since 1946. Religious Emphasis Week was held in cooperation with the College Avenue Friends Meeting, where Lela E. Gordon is pastor.

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Donald B. Spitler, Superintendent of California Yearly Meeting, acted as guest leader for the National Christian Teaching Mission at University Friends Church in Wichita in January. University Friends feel that much good and many workable ideas for making their work more effective in the Kingdom of God have come out of the intensive week of the Teaching Mission.

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Elton Trueblood has selected a list of twenty-six books for Lenten Reading for the Religious Publishers Group. Of these, six have been named by the Booksellers Committee of the publishers group as those most likely to reach a wide audience. They are: *A Man Called Peter,* by Catherine Marshall; *Rufus Jones Speaks To Our Time,* by Harry Emerson Fosdick; *So We Believe, So We Pray,* by George Buttrick; *The Life of the Soul,* by Samuel H. Miller; *The One Church,* by Clarence T. Craig; and *The Life We Prize,* Elton Trueblood's latest book, which was added to the list by the publishers themselves.

* * * *

Friends knowing Flora Sayers will be glad to learn that she is enjoying her sojourn in California. Her daughter, Esther, serves as supervisor of case workers with a Los Angeles social agency, and has recently returned from an International Conference on Mental Hygiene held in Mexico City. Flora Sayers has visited five Friends Meetings since going to California.

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Clyde A. Milner, President of Guilford College and Chairman of the Board on Education of the Five Years Meeting, was elected chairman of the Commission on Christian Higher Education of the American Association of Colleges at its meeting in Washington during January. He also continues as chairman of the research project of the Commission and, incidentally, as vice-chairman of the Commission on Christian Higher Education of the Southern Association of Colleges.

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Haridas T. Muzumdar, member of the Swarthmore Meeting and former professor at William Penn College, was recently faculty sponsor of a one-day Institute on Practical Citizenship at Cornell College, Mount Vernon, Iowa. Dr. Muzumdar joined the faculty of Cornell last September as professor of sociology and social work. Harriet Hall Muzumdar was recently featured by a local paper as "Woman of the Week." She has a part time position as a child welfare worker at a children's home near Mount Vernon.

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R. Ernest Lamb, Director of the Central Office Building Fund Campaign, has returned from solicitation in California Yearly Meeting. He visited the majority of the California Meetings during January, outlining the need for a new building and inviting cooperation. L. Glenn Switzer shared in many of these visits and showed views of Yearly Meeting groups in Nebraska, New York and California. Plans are being completed for R. Ernest Lamb to next visit North Carolina and other groups of Friends on the Atlantic coast.

* * * *

A gift of $500,000 to Earlham College from the Lilly Foundation of Indianapolis was announced recently by President Thomas E. Jones. This is the largest gift ever presented to the college from a single source. The condition attached to the gift is that the college itself must raise one million dollars during the calendar years of 1952 and 1953. With this million and a half dollars, the college will complete its building program begun in 1941.

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A memorandum on "Student Deferments for C.O.s" has been prepared following a study of the Selective Service law and regulations regarding students. This may be of interest to conscientious objectors who wish to continue their studies and to faculty or Meeting advisers. Copies of this memorandum may be obtained from George Loft, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. Copies of the A.F.S.C. Annual Report for 1951 are also available from the Service Committee in Philadelphia.

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Last August, a letter signed by the pastor and members of the Meeting on Ministry and Counsel of Union Street Friends Meeting in Kokomo, Indiana, went out to all the students in the Meeting, encouraging them in Christian decisions through the year. The simply written and frank letter asks the young people to take a firm stand against evil wherever they find it, and lists the problems of alcohol, narcotic drugs, tobacco and sexual relations as ones to be answered with a Christian answer. The Meeting plans to send a similar letter to students again this year. Other Meetings are considering such a letter to their young people.

* * * *

Approximately 180 people attended a testimonial dinner at the Hotel Puritan in Boston on January 8 on the occasion of the 85th birthday of Emily Greene Balch. Emily Balch is a member of the Friends Meeting at Cambridge (Massachusetts) and has for many years been a well-known peace worker. She was also the winner of the Nobel Peace Prize in 1946. The dinner was arranged by the Massachusetts Branch of the Women's International League for Peace and Freedom, the chairman of which is Florence M. Selleck, also a member of the Cambridge Meeting. Pearl S. Buck, the well-known writer, was the main speaker at the dinner.

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Two Friends, Dorotea Zukierelli and Otto Theodore (Ted) Benfey, have been granted citizenship in the United States as pacifists. Dorotea Zukierelli, a secretary with the Carl Schurz Memorial Foundation, was naturalized on November 13, 1951, after being denied citizen-

ship in 1938 because of her pacifism. Ted Benfey, assistant professor of chemistry at Haverford College, was granted citizenship on January 8. Both are former citizens of Germany.

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Tessa Cadbury, representative of The Bannisdale Press in America, reminds us that *Democracy and the Quaker Method,* mentioned in Frank E. Walser's letter in the January 31 issue of this journal, has been published in the U.S.A. by the Philosophical Library. Francis E. Polland and his son and daughter-in-law, Robert S. W. and Beatrice E. Polland, are the authors. Tessa Cadbury writes, "It is of interest and gives us food for thought, I think, that at least one non-Quaker high in government circles in this country has written of his great appreciation of this book and his endeavors to make it better known, and read, and practiced, amongst his colleagues."

* * * *

Sing and Grace Sheng, Earlham College graduates of 1948, have been in the news recently because of their voted ejection from an all-white residential district in South San Francisco, California. The Shengs suggested that the neighborhood vote on the issue of their buying a home there, in the hope that the majority would vote for democracy and them. The unofficial ballot was 174 to 28 against their moving in, with the reason given that property values would decline. Sing Sheng is a former Chinese Nationalist intelligence officer, now working for Pan-American Airways as a mechanic. He and Grace Sheng were married by President Thomas Jones at Earlham in the same month as their graduation.

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By special arrangement with the author and the publisher, David Hinshaw is offering a free postpaid copy of Howard E. Kershner's *Quaker Service in Modern War,* published by Prentice-Hall, to any Friends library, first-day school, monthly meeting, school or college which does not already possess a copy. This is the book of which Dorothy Canfield Fisher said in her introduction: "This, his report, is a memorable one, a stimulating, instructive, invaluable record of a twentieth century attempt to be as skillful and determined to save, create, protect and help, as our period of history has shown itself to be in destructiveness." Those desiring to take advantage of this offer should send a card or letter to David Hinshaw, Dunmow Farm, West Chester, Pennsylvania.

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Two hundred and fifty miles from Bombay, near India's west coast, on the grounds of the Vadala Mission Station, a building is going up with an inscription of interest to Friends on the cornerstone, "In loving memory of the father of Gifford H. Towle." The Mission Station operates under the Congregation Mission Board, but more than one-third of the cost is being supplied by voluntary contributions from friends of all denominations who knew and admired Frank Towle and who know how exactly this is the kind of memorial he would prefer. The Friends Meeting at Worcester, Massachusetts, held a missionary dinner to raise money for a contribution. Frank Towle was a loyal and devoted member of Worcester Meeting for fifty years, and was a prominent Friend in New England Yearly Meeting.

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The February issue of *Friends World News* publishes "A Letter to Friends" by William F. Marwick, Chairman of the European Section of Friends World Committee, which gives his "Hopes and Fears for the World Conference." Roger Wilson expresses his special concern in an article on "Friends and International Politics." John P. Fletcher reviews "William Penn's Influence on the World and on World Quakerism." The German Friend, Elisabeth Mann writes on "Dual Membership" in Germany. Harold Loukes, Reader in Education in Oxford University, describes "Oxford, Mixture of Ancient and Modern." Ruby M. Dowsett presents "New Zealand Friends and the Fellowship of Friends." There are also several lists of the representatives of the smaller Yearly Meetings to the World Conference. The issue is illustrated with photographs from Oxford.

* * * *

The Public Morals and Peace and Service Committees of Western Yearly Meeting recommended that a special day of prayer be held on February 24, the Sunday nearest Washington's birthday. They suggested two concerns which should weigh heavily on Friends at this time: our youth facing the perils of military camps, and our country's facing the perils of preparing for war. The committees stated, "We need to demonstrate a deep and continuing Christian interest in our members, including men in the services, boys in training, conscientious objectors, and others facing the draft within the next few years." They suggested helping by prayer for the welfare and spiritual guidance of the men, by frequent and friendly communication with all boys away from home, and by sympathetic and informed counselling with all boys facing the draft. Suggestions were also made for prayer and action on national affairs.

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Seven senior work camps have been tentatively arranged by the American Friends Service Committee for 1952. A year round work camp dealing with public health projects will begin in Robeson County, North Carolina, in the fall of 1952. Another year-round project will be developed on the Sioux Reservation at Pine Ridge, South Dakota, one of three camps on Indian reservations. This project is being coordinated with a program in nearby Rapid City, aimed at helping the community integrate Indians into an urban pattern. A work camp is being planned with an Indian community on one of the many reservations in Arizona or New Mexico, and at Point Pleasant Reservation near Eastport, Maine, campers will work with a group of Passamaquoddy Indians. Other camps will be held during the summer at North Richmond, California, where campers will help construct a community center building; in St. Louis, Missouri, where campers will work in the Nursery Foundation, the only interracial nursery in that city; and in a blighted area of Washington, D. C., where campers will work with tenents on home repairs and improvements and on recreational problems.

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Richmond P. Miller, field secretary of Philadelphia Yearly Meeting, has been concentrating his field work for a period of three months in the industrial boom area of Lower Bucks County. A dozen Friends Meetings there are adjacent to an area now developing a new US Steel-Fairless Works and new real estate communities. The Delaware River Basin, in which Friends settled in the 17th century, will become one of the great centers for steel production in the country. All Protestant Churches in the Fairless Hills area have cooperated in locating a chaplain at Fairless Hills for one year to make a survey of the religious needs of the community. Friends are cooperating with this enterprise, unique in religious cooperative planning. In order to help Friends and Friends Meetings in this growing community to plan together to meet some of the religious, educational, racial, civic and housing needs, a group of representatives established the "Friends Council for Service" at a meeting early in February at the Falls Meetinghouse. The Council is composed of members representing local Meetings and larger Friends groups. This new outreach of Friends may bring valuable lessons to be applied to other growing communities in Quakerdom.

Friendly Fellowship

PAOLI, INDIANA—Blue River Quarterly Meeting was held January 26 and 27 at Paoli Friends Church. Glen Reece was our guest speaker. The attendance was somewhat above the average. The Junior choir sang for the Saturday wor-

ship hour and the Senior choir sang for the Sunday morning service.

The Concert Choir of forty voices from Earlham College, under the direction of Leonard Holvik, gave a concert at Paoli Friends Church February 9. Their numbers were from sacred, secular and spiritual selections. The auditorium was filled to capacity with folk who were fond of good singing and who know it is a blessing to have entertained such a talented group.

Gerene Pluris

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PORTLAND, MAINE—Falmouth Quarterly Meeting held its sessions at the Oak Street Meetinghouse in Portland, Maine, on January 26. At this time, the 200th anniversary of the Falmouth Quarterly Meeting was observed. In the morning, Cymbrid Hughes spoke on the subject, "From the Upper Room to the Quaker," which was a resume of the early Christian Church to the founding of the religion of Friends. After lunch, Mary P. Ware read an historical sketch of the Quarterly Meeting and a summary of Quaker history. Representatives were present from East Parsonsfield, Windham, Forest Avenue and South Durham Meetings.

Ella H. Smart

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CHICAGO, ILLINOIS—Blue River Quarterly Meeting of Illinois Yearly Meeting (General Conference) and Chicago Quarterly Meeting of Western Yearly Meeting (Five Years Meeting) each held quarterly meetings at International House, Chicago, on January 26. There were some common activities and separate business meetings. Each of the two quarterly meetings has just appointed committees to seek together mutual concerns of the two groups. Since 1948 so called "general meetings" have been held at McNabb, 57th Street and 108th Street, Chicago, for the purpose of discussing common concerns of the two Friends groups. A delegation from Urbana-Champaign Friends Meeting (Illinois) attended the Quarterly Meeting. This group is now of sufficient stature to affiliate with either or both Yearly Meetings, and is in the process of making its decision of affiliation.

* * * *

FRIENDS CENTRE, JAMAICA—The Permanent Board of the Jamaica Yearly Meeting of Friends met at the Friends Centre, Cross Roads, in January with Mack Jones, Chairman, presiding. Among the business items dealt with were the appointment of a committee to plan for the Yearly Meeting program, and the confirmation of the arrangements for the Jamaica delegates' travel to the Oxford Conference. Delegates selected are Marion Ballysingh, Martha Miller, Clerk, Zephaniah Cunningham and Glen P. Vincent. The 1952 sessions of the Jamaica Yearly Meeting will last three days and are scheduled to be held at Happy Grove School, Seaside, Hector's River, beginning the Tuesday after Easter.

Kenneth B. M. Crooks

* * * *

DENVER, COLORADO—There was a good attendance and renewed interest at the Penn Quarterly Meeting in December. At the morning meeting, the clerk, Evalena Macy, used as her subject, "The Value of Intervisitation in Monthly, Quarterly and Yearly Meetings." Lyman Platt led in testimonies of the "good old days," all agreeing that the love of God and brotherhood of man never change. T. Clio Brown gave the message from II Timothy 2:15, on the need of more Bible study and of a real Quaker concern for spirituality. He said, "We need renewed confidence in God and our fellow man." After dinner, the clerk, Ava Maris, gave devotions from Ezekiel 18. Lyman Platt read a copy of a letter he had written President Truman, opposing U.M.T. All three churches in Penn Quarter are planning a building program, the church at Palmer Lake being about half completed at present. All reports showed faithful work in all lines of endeavor. Elinor Barber of Palmer Lake sang, "Abide With Me." Lloyd Hinshaw told of the work and needs at Quaker Ridge camp. Clio Brown and wife remained in Denver for the Sunday services, Clio Brown bringing most helpful messages both morning and evening.

Melda Person

* * * *

PLAINFIELD, INDIANA — The Young Friends Committee of Western Yearly Meeting, consisting of a representative from each Quarterly Meeting, met at Plainfield on the week-end of December 29-30 to make plans for the Western Young Friends yearly program. It is a desire of the Young Friends to have a year round plan for all Young Friends Youth Groups, having the summer camps as a main feature of this program. Plans are being made to make the summer camp run in a six year cycle, with a definite goal to be obtained in six summers, instead of each camp being based on a one summer program alone. Some of the general areas which we would like to have included in this cycle are: worship, creative thinking, reverence of life and teachings of Jesus, challenging and development of leadership; personal counselling, building a sense of community, and training in Friends principles.

At our meeting we also discussed the building of a new office building for the Five Years Meeting offices at Richmond. Since approximately 7% of the total cost of this building is for the Young Friends Offices, it was decided that maybe the Young People of each local Meeting would like to have as their project the raising of 7% of the local Meeting's quota for this office building. The Young Friends of Western Yearly Meeting have set their goal at $2500. Coffee Can Banks are to be used to collect this money.

Our Committee appointed the following representatives to serve with Young Friends of Indiana Yearly Meeting as a conference committee for older Young Friends: Janet Callahan, Keith Kendall and Murray Mills. Representatives to the Christian Youth Council of Indiana are as follows: Phyllis Rich and Norval Reece. Lawrence Peery was named as representative to Young Friends Conference Committee and John Randall as alternate.

Pat Griffith in
Western Work

* * * *

DES MOINES, IOWA — First Friends Meeting in Des Moines began a Teaching Mission week on February 3 with Harold Tollefson, Director of the Friends *Advance* of the Five Years Meeting as leader. The theme for the week was, "Evangelism is a spirit permeating the entire work of the Church." During the week Harold Tollefson brought messages on the meaning of discipleship and evangelism. Discussion followed these clearly presented messages and out of his unusual knowledge of the Bible and his understanding of Quakerism, Harold Tollefson was able to help us find answers to some of our problems as we attempt to "Advance." Des Moines Meeting greatly appreciates the effective and inspiring work of Harold Tollefson during this Teaching Mission.

Minnie H. Zelliot

A number of "paint brush and hammer" religion projects have been undertaken by young people across the country under the impetus of *The Call* of the United Christian Youth Movement. Twenty-three teen-agers of various New Brunswick, New Jersey, churches spent a recent week-end renovating a Baptist church. In Jonesboro, Louisiana, a small community of less than 4,000, young whites and Negroes have united forces to build a park for Negroes. Week-long missions have been held in the Midwest, incorporating a survey of the community's youth, their church preferences, and a new look at the church's youth programs. Dedication Day for *The Call* was February 3, when thousands of communities observed Youth Sunday and the new movement with interdenominational worship services.

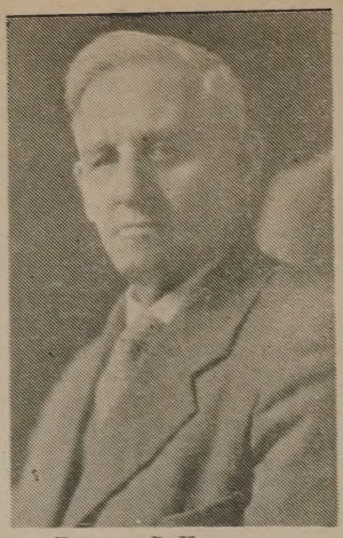
TRUMAN C. KENWORTHY
1863 - 1952

Truman Cooper Kenworthy was born March 17, 1863, at Sugar Creek, Iowa, and spent the first forty years of his life in that general area of Iowa Yearly Meeting. In his seventeenth year, his parents moved to Oskaloosa where Truman Kenworthy attended Penn College, graduating in 1888. It was unusual at that time for Friends ministers to seek graduate training for their service, but a desire for better preparation led Truman Kenworthy to attend Princeton for one year after finishing his course in Penn College.

In 1889, he was married to Marianna Thomas. In that year he was also recorded a minister by Oskaloosa Monthly Meeting. This was the beginning of a long series of pastorates starting at Hubbard, Iowa, 1889-1892, and including Des Moines, 1892-1894; three rural Meetings east of Oskaloosa, 1894-1903; Damascus, Ohio, 1903-1908; Spiceland, Indiana, 1908-1909; East Main Street Meeting at Richmond, Indiana, 1909-1914. He next served as Superintendent of Indiana Yearly Meeting, 1914-1917, after which he was pastor at Dublin, Indiana, 1922-1927. Marianna Kenworthy died in 1929 at Richmond, Indiana. Their children who survive them are Helen Hodgin of Richmond, Indiana; Mary Henley of Hartford City, Indiana; Richard of Richmond; Eunice Pidgeon of Virginia Beach, Virginia; and Isabel Philpitt of Washington, D. C. Another daughter, Catherine Pickett, died several years ago.

In 1931, Truman Kenworthy was married to Anna Ratcliff of New Castle, Indiana. During these later years they have together served in supply ministry to many Meetings in Indiana, serving Rich Square Meeting thirteen years and West River, twelve years. He was past eighty years of age when he retired. In 1938 he and Anna Kenworthy were appointed by Indiana Yearly Meeting to carry greetings to Iowa Yearly Meeting, then observing its seventy-fifth anniversary. This was particularly significant, for seventy-five years before, Truman Kenworthy's father and mother were sent by Iowa Yearly Meeting to Indiana Yearly Meeting to petition the establishment of the new Yearly Meeting in Iowa. Going in a covered wagon, Isaac and Abigail Kenworthy travelled three weeks each way, carrying a pocket compass with them.

With sixty years of service in the ministry of Friends, Truman Kenworthy represented that large company of Quaker ministers who formed the Meetings that later became Yearly Meetings and which in turn formed the Five Years Meeting of Friends. Truman Kenworthy's life and work were on the frontier.



TRUMAN C. KENWORTHY

In the late years of his life, he retained in a remarkable degree his sight, hearing and ability to remember, and his power of discerning thought. He and Anna Ratcliff Kenworthy maintained their home in Richmond during recent years, where a warm welcome awaited their neighbors. The benediction of the life of Truman Kenworthy to the last was beautiful. He was saint and counsellor to younger Friends who called on him. He was the patriarch of a family of fifty-three, including eighteen grandchildren and thirteen great-grandchildren.

His death occurred Sunday, January 20, at his home in Richmond.

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BIRTHS

ALBER—To Charles and Ruth Weisenberger Alber, a son, David Bruce, on January 26 at Muncie, Indiana.

CAUGHEY—To John M. and Mary Pennell Caughey of Central City, Nebraska (Nebraska Central College), a son, John Pennell, on December 28, 1951.

CHITTY—To Ernest and Edith Jolliffe Chitty, a son, Joseph Andrew, on January 16, at Muncie, Indiana.

DUNN—To Lauren A. and Shirley E. Dunn, a daughter, Cecile Mary, on January 10, at Minneapolis, Minnesota.

HINSHAW — To Frederick Moore and Elizabeth Waite Hinshaw, a daughter, Portia Helen, on February 9, at Muncie, Indiana.

HOWELL — To Murray and Hilda Howell, members of Goldsboro Friends Meeting in North Carolina, a daughter, Nancy Jolene, on February 3.

JOLLIFFE — To Robert and Margaret Austin Jolliffe, a son, Thomas Edgar, on January 13, at Muncie, Indiana.

MESNER—To Warren and Selma Jean Mesner of Central City, Nebraska, a son, Clifford Frank, on December 22, 1951.

RAISOR—To Robert Bernard and Edwina Lee Raisor, a daughter, Carol Lee, on January 28, at Muncie, Indiana.

RISHER—To Warren and Martha Ebrite Risher, a son, Stephen Clark, on December 17, at Muncie, Indiana.

TRUEBLOOD — To Arnold Elton and Caroline Furnas Truesblood, a daughter, Caroline Ann, on February 18, at Richmond, Indiana.

WRIGHT — To George and Evelyn Wright Wright, a son, Hoagy Jay, on January 13, at Muncie, Indiana.

MARRIAGES

BROWN-MESNER — Doris Fae Mesner, daughter of Hugh P. and Lois Mesner, to Marvin L. Brown, at the home of the bride in Central City, Nebraska, on December 23, Lindley J. Cook, pastor, officiated.

SARGENT-KALMUS—Rosemary Kalmus, of Detroit, Michigan, to William Sargent, of Muncie, Indiana, on December 22, at Bushnell Congregational Church in Detroit, Michigan.

DEATHS

BESELER—Ida Mendenhall Beseler, on December 13, at Laguna Beach, California, aged seventy-eight. She was born near Bloomingdale, Indiana, the daughter of Ira Mendenhall and Eunice Newlin Mendenhall. She attended Bloomingdale Academy and graduated from Earlham College in 1895. She taught in Indianapolis for some time. Later being very much interested in library work, she took the course in library work at Pratt Institute. She was then engaged in library work in New York City for a number of years. In 1917 she married William F. Beseler in Los Angeles, California. For thirty-five years they lived on their orange ranch near Anaheim, California. They recently retired from their ranch and had purchased a home in Laguna Beach facing the Pacific. After a few hours of illness, she died of a heart attack. Three sisters survive her.

DAVIS—Mercy Jane Davis, on January 31, at Amesbury, Massachusetts, aged seventy-two. She had been a teacher for over fifty years, forty-nine

of which were spent in the public schools of Winchester, Massachusetts, where she was greatly beloved by pupils and fellow-teachers. Since her retirement in 1948, she has lived in the ancestral home in Pleasant Valley, a part of Amesbury. She was the tenth generation of her family to live in the house. A valued member of Amesbury Meeting and an elder, she served on many committees. Her vocal prayers and messages were most helpful. For some years she had had a heart trouble that at times kept her very quiet. She was spending the winter with her only sister, Mary Ida Jones, who lives near Amesbury, when she was taken to the hospital with a heart attack. She will be greatly missed in the community. No near relatives survive except her sister.

ERWIN — Wesley Stanton Erwin, on January 10, in the Ford Hospital in Detroit, aged thirty-four. He was a supersonic scientist and inventor, associated with the General Motors Research division. Among his inventions are the Sonogage and numerous other electrical measuring devices. He was the son of James C. and Grace Crist Erwin of Rural Route 1, Somerville. He was born July 8, 1917, at Richmond, Indiana, and was graduated from Wayne Township High School at Jacksonburg. He joined the Friends Church of West Elkton, Ohio, and retained his active membership there. He received his bachelor's degree in electrical engineering in 1940 and master's degree in engineering science in 1942, both under the University of Cincinnati cooperative plan. In 1940, he joined the GM Research division in Detroit, where he rose to the position of project researcher and consultant in the physical instrumentation laboratory. He authored many articles on electrical engineering and supersonics. He was a member of several honorary and scholastic engineering fraternities. Surviving are his wife, Katherine Shafer Erwin, whom he married in 1944 and who is also a member of the West Elkton Friends Church; his parents; and two brothers, Paul, who is assistant director of religious activities at Miami University, Oxford, and James, of Somerville. Funeral services were held in Detroit with Dr. Matthew Simpson of Central Methodist Church officiating, and a memorial service was held on January 20 in the West Elkton Friends Church with the Rev. Paul Erwin, his brother, and Parvin Bond, pastor of the West Elkton Church, officiating.

HOWLAND — Clara Edna Smith Howland, on January 18, at Boston, Massachusetts, aged seventy-seven. Born in South Dartmouth on land founded by her ancestors, she was the daughter of Thomas Giles Smith and Phoebe Ann Leonard Cornell Smith. Her paternal grandfather was Captain John C. Smith of Smith's Neck, who made his fame and fortune at the peak of New Bedford's whaling era. Upon the death of her husband, Edward D. Howland, seven years ago, she moved to Boston. She was a member of the New Bedford Chapter of the Daughters of the American Revolution and a member of the New Bedford Friends Meeting. Surviving are a sister, Mabel W. Gifford of Boston, and a niece, Catherine C. D. Gifford of Boston.

JONES—Elmer Jones, on October 22, at Wichita, Kansas. The son of Philemon and Mary Newlin Jones, he was born in Howard County, Indiana, on July 22, 1867. In 1896 he was graduated from Penn College. He was a member of University Friends Meeting in Wichita and served in the capacity of an elder for many years. He was the brother of the late Sylvester Jones. Surviving are his wife, Ada; two sons, Ralph E. and Murlin of Wichita; three daughters, Oreta Maack of Greensburg, Kansas, Elma Kellum of Denver, Colorado, and Ethel Rose of California; a sister, Emma Dillon of Wichita; and a brother, Arthur Jones of Winthrop, Maine. Funeral services were in charge of Lloyd Cressman, minister of University Friends Church.

WATKINS — Richard E. Watkins, on January 20, at Grant, Nebraska, aged ninety. He was a retired farmer, born in Illinois but a pioneer of Perkins County, Nebraska, where he homesteaded in 1886 and spent the remainder of his life. He and his wife, Maria Francis Watkins, quietly observed their 60th wedding anniversary on January 12, just a few days before his death. He was a member of the Greenfield Friends Church near Venango, Nebraska, for 55 years and was an active and faithful worker until failing health prevented. He is survived by his wife, Maria; all of his children, Ramona Fast and Ephraim of Longmont, Colorado, Luetta of Burlington, Colorado, Livona and Everett of Venango, Nebraska, and ElRoy of Houston, Texas; eight grandchildren and seven great-grandchildren. Services were held in the Greenfield Friends Church and burial was in the Venango cemetery.

For 1800 years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, or to know what the Christ means. The ignorance of the Jew concerning Christianity condemns not the Jew, but Christendom.

Rabbi Stephen S. Wise

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreyes, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C .Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA
Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days. For information, telephone 45351.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship 11 a.m. Bible Study. 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT
Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA
Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY
Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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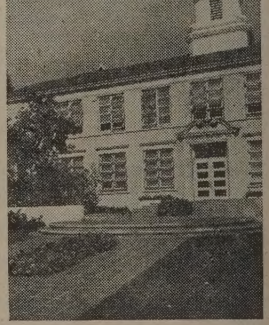

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